



EPISCOPAL NEWS SERVICE

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91001

Executive Council affirms Phoenix site; shape of the General Convention still in question

by Jeffrey Penn

The Executive Council of the Episcopal Church overwhelmingly affirmed the decision of Presiding Bishop Edmond L. Browning to retain Phoenix as the site for the 1991 General Convention during a day-long meeting in Elizabeth, New Jersey, on Saturday, January 5.

The special meeting, called by Browning, laid to rest any lingering doubt that the church would go to Phoenix despite opposition from many Episcopalians after Arizona voters failed last November to approve a paid holiday in honor of slain civil rights leader Martin Luther King, Jr.

At Saturday's meeting Browning told council members that he had heard from all segments of the church since the Arizona vote, and that the special meeting was "a serious, painful moment--but also a moment of hope.

"God has given us Arizona as a gift--as a place to go, to stand, to hope, to confess our own racism, and to witness to justice," Browning said. "In Arizona God is asking the church in all its pain, suffering, and confusion to come in the spirit of St. Paul to share the sufferings of one another."

Browning said that the church stood in "a precious moment...an opportunity...to reflect, [to] repent, to pray for God's transformation, and to honor the memory of one who believed in the equality of all human beings."

Browning insisted that staying in Phoenix is "the most difficult choice," but that "my gut, my heart, my reason, my experience...my whole being says 'go to Phoenix.'" He said that the church should go to Phoenix as an act of solidarity with the church and the people of Arizona who have worked for civil rights and "pledge our commitment in the struggle however long it may last."

The council received--and later rejected--a presentation by Browning to shorten the convention by two days, and it left unresolved a recommendation that the exhibit area be canceled. Browning also announced that Anglican Archbishop Desmond Tutu would not take part in the convention as previously planned.

Impassioned testimonies continued to raise questions about site

Several members of the council continued to challenge the decision to go to Phoenix and gave impassioned and sober personal testimonies of the

struggle for civil rights.

"My hope is that black Americans will not again be asked to place their feelings on the back burner of American history and be patient a little longer," said the Rev. Austin Cooper of Cleveland. "Don't forget that if economic boycotts had not been used in Montgomery [Alabama], the situation there would never have changed," he said.

Nell Gibson of New York said that the church had a place in Phoenix, but not necessarily in the form of the General Convention. "Would Martin Luther King take the entire SCLC [Southern Christian Leadership Conference] and pour money into hotels in order to make his witness?" she asked.

"The greatest witness occurs when one makes a sacrifice so deep that it hurts," Gibson continued. "I have heard nothing to indicate that the church is willing to make that kind of sacrifice," she said.

Although the council listened to the protests concerning the Phoenix site, by midday the consensus was to go to Phoenix, but to seriously--and creatively--reshape the life of the convention to address racism within as well as outside of the church.

Several council members expressed concern that the church not charge into Arizona accusing its citizens of racism without first examining itself. "I don't want Arizonans to think that their sin is worse than my sin," said Bishop Rustin Kimsey of Eastern Oregon. "No place in the United States is free from racism," he said.

Bishop Steven Plummer of the Navajoland Area Mission encouraged the council to keep its convention in Arizona as a sign of Christians "walking together." Plummer said that "there is no Indian church. There is no Hispanic church. The one thing I know is we all belong to one church."

Brainstorming results in little consensus

A variety of proposals--but little consensus--to revamp the convention were offered during a "brainstorming session." Among the recommendations proposed were that there be a program of daily fasting and abstinence from alcohol; that minority-owned businesses in Phoenix be supported, as well as economic development; and that the convention consider a visit to the Navajoland Area Mission.

At the conclusion of the meeting the council adopted resolutions: (1) affirming the presiding bishop's decision to go to Phoenix; (2) rejecting attempts to shorten the convention by two days; (3) appointing a committee to draft creative and concrete plans to reshape the convention to address racism and civil rights. The committee will work with the General Convention Planning and Arrangements Committee and report to the Executive Council

meeting at the end of January; and (4) endorsing the substance of a proposal for the church to raise funds for a "Martin Luther King legacy scholarship" to be awarded to minority students.

After the meeting Arizona Bishop Joseph Heistand said, "I am pleased with the decisions that have been made, once and for all, and that the length of the convention was not shortened."

However, in an later interview Nell Gibson expressed the opposite view. "The meeting was a disappointment. I was disappointed that the council voted in favor of a full convention and did not accept a scaled-down model."

Gibson said that the meeting reaffirmed her impatience with the institutional church. "We [African Americans] have been asked to put our agenda aside and have done so every time. When will the church put its agenda aside?" she asked. Yet Gibson expressed hoped that "something good could come out of this difficult period, since God is bigger than the church."

In a press conference following the meeting Browning said that he was "encouraged" by the meeting. "The meeting showed that the council has a willingness to tell stories of pain--and to respond," he said.

In response to a question concerning the decision of the National Football League (NFL) to boycott Phoenix, Browning said, "The church is not the NFL. The church has a task always of reconciliation--to go into the places that are difficult, that are having problems, and to try to make a better world."

91002

Church leaders return from Middle East peace pilgrimage urging peaceful solution in Gulf

by James E. Solheim

In the face of an increasing likelihood of war in the Persian Gulf, a group of 18 church leaders in mid-December went to the Middle East on a peace pilgrimage to consult with church and government leaders on ways to avoid war and address wider issues in the region.

In a message to the American people, released at a news conference in New York, December 21, the church leaders said that their trip "utterly convinced us that war is not the answer. We believe the resort to massive

violence to resolve the Gulf crisis would be politically and morally indefensible."

The statement argued for an international Middle East peace conference because "there will be no lasting peace in the region until interrelated issues are dealt with in a comprehensive framework." The statement concluded that the United Nations "should be given the opportunity to provide a framework for an Arab contribution to the resolution of the Gulf crisis." (See full text in Newsfeatures section.)

The peace pilgrimage emerged from a growing sense of alarm among U.S. church leaders that the military build-up in the Persian Gulf was making war inevitable. Before their trip, the leaders wrote to President Bush, pleading for a "negotiated political solution to the crisis," contending that "war as a means of settling international disputes is in conflict with the teachings of our faith" (See ENS, November 29.)

Presiding Bishop Edmond L. Browning released a statement on October 5 in which he challenged the morality of a military solution to the Persian Gulf crisis. Browning then joined other Protestant and Roman Catholic church leaders at an October 10 press conference in Washington, D.C., to press the case for a peaceful solution. The idea for the December peace pilgrimage developed from a subsequent conference call Browning arranged with the church leaders who had joined him in expressing resistance to war in the Middle East.

Browning takes the message to the White House

President George Bush had earlier expressed an openness to a meeting with some of the church leaders, and Browning returned early from the peace pilgrimage to meet with Bush and Secretary of State James Baker for a 40-minute private conversation on December 20. At the press conference the next day, Browning said he told Bush and Baker that "war was not an option that would serve anyone" and would "find its victims among the poor and voiceless." The presiding bishop told the president that "we are at a moment of *kairos*, facing either a tragedy or a new order--and that only he had the power to prevent war."

Bush was "clearly uncomfortable" with an attempt by the church leaders to link the Persian Gulf crisis to other conflicts in the Middle East, according to Browning.

Cyprus first stop on pilgrimage

Members of the peace pilgrimage gathered in Cyprus, December 14, for two days of briefings before splitting into three groups--one going to Beirut

and Damascus, another to Amman and Baghdad, and the third to Israel and the occupied territories.

"In a world where war has come to be accepted as a way of life, it is refreshing and inspiring and a source of hope that the church cares about the prospect and danger of war and is willing to work for peace," said the president of Cyprus, George Vassiliou, in welcoming the group. He said the island nation, divided by a Turkish invasion almost 20 years ago, is an example of an unresolved conflict that destabilizes the whole region. Like the Arab-Israeli conflict, "it is a situation that breeds desperation, violence, intolerance and further conflict," he said.

The foreign secretary of Cyprus told the delegation said that the divided island is a "forgotten issue," a "stable problem" that the United States can afford to ignore indefinitely. And yet, in violation of international law, Turkey expelled 200,000 Greek Cypriots from their homes and is systematically destroying any vestiges of Christianity from the occupied area. During a question-and-answer period, he said that a war would "revise all our assumptions" because the Middle East, and the world, would never be the same.

"We are in a transition period--on our way to an uncertain future, threatened by war and a whole new geopolitical situation," Gabriel Habib, head of the Middle East Council of Churches and host of the delegation, said in an interview. The image of Christianity in the region "must be corrected" because of what he called a "Crusader mentality," an occasional urge to go to war with Islam. Most people in the Middle East also believe that American Christians have an "uncritical solidarity" with the Jews, Habib observed.

In a press conference at the end of their visit, the Rev. Joan Campbell, new general secretary of the National Council of Churches, said that the delegation was in the region "to learn and to find a way to stand in solidarity with all those who would like the people of the Middle East to live in peace."

Jerusalem a cauldron of tension

"The whole Middle East is in crisis and turmoil--and has been since World War II," Bishop Samir Kafity said in welcoming eight members of the delegation to Jerusalem. Kafity, Episcopal bishop in Jerusalem and one of the presidents of the Middle East Council of Churches, said the people of the Middle East are still emerging into "responsible nationalism," but the search for independence is more difficult "when others make our decisions for us." He described the Middle East as a place of "fanatic confrontation. God save us from the fanatics--Jews, Muslims, and even some Christians," he said.

Kafity, a Palestinian who has gained an international reputation as a

spokesman for the aspirations of his people, described how painful it was for him to watch "American bullets, made in Pennsylvania, extracted from the bodies of our teenagers."

The delegation received a firsthand lesson in the tensions of the city when an appointment with members of the Supreme Islamic Council was physically blocked by Israeli police, guarding the Temple Mount area. After an angry confrontation, the group was allowed to pass onto Temple Mount where they were shown bullet holes in Al Aqsa Mosque and dried blood on the pavement where 18 Muslims were killed during a riot in October, precipitated by ultra-right-wing Jews who announced their intention to lay a cornerstone for Judaism's third temple on the site of the mosque.

Members of the council argued forcefully that the Arabs are looking for peace, that "Israel is a fact--and we recognize their right to exist." Several members of the council contended that the United States "is the only superpower left" so it has a special obligation now to settle the regional disputes. U.S. foreign policy, however, is "blind on Israel," and so "we are waiting for an even-handed policy," they said.

Speaking for the group, Bishop Herbert Chilstrom of the Evangelical Lutheran Church in America said, "I dream of the day when all three religions can stand beside each other and pray together."

In the next few days the delegation visited the Armenian, Greek, and Latin patriarchs of Jerusalem, who expressed deep appreciation for the concern expressed by the American churches. The most passionate and articulate voices, however, belonged to those involved most deeply in the struggle for a solution to the conflict.

"The dreams and obstacles of both sides are an obstacle to any negotiation," Faisal Husseini, a leading Palestinian intellectual, told the group during a meeting at St. George's Hostel. "We must begin to look at each other realistically. After all, we are fighting not only for a Palestinian state but for a whole new future in the Middle East."

Husseini's words were echoed the next day by Rabbi David Rosen, who said there is no real dialogue between Palestinians and Israelis "because each thinks he is right." It is difficult to move beyond perception because "we are dealing with two highly traumatized peoples." One startling contradiction in the situation, Rosen contended, is that Israel has the power but thinks of itself as powerless, while the Palestinians think of themselves as powerless but actually have more power than they realize.

"If we could break through this cycle of violence and suspicion, we have the possibility of something wonderful here," Rosen continued. "He sees some hope in grass-roots peace efforts, "especially those including Israeli Jews," but

does not see much possibility of a Palestinian state on the West Bank "outside of an overall peace settlement." In the meantime, "traumatization continues daily, pushing people farther apart," he said. "The only good thing about the Gulf crisis is that it may be creating some new possibilities."

Several Palestinians provided the group with a broader understanding of the intifada, now entering its fourth year. "It represents the collective will of the Palestinian people, born in deep frustration," said a lawyer. Someone else described the current conflict as "a very significant period in our lives because, for the first time, we are speaking for ourselves."

A trip to the heart of anger

The group spent the final day of its visit in the Gaza Strip, a former Egyptian-administered territory seized by Israel in the 1967 war. Traveling in United Nations vehicles, the group visited the Jabalia refugee camp, where 75,000 people are jammed into a dusty concentration camp. It is the birthplace of the intifada, and the group was nearly dragged into the conflict when a handful of young boys began to pelt Israeli military vehicles with rocks as the group pulled up to a medical clinic.

In a series of heartrending conversations, members of the group heard the angry questions of a man who recently lost his son: "Aren't we human beings too? All we want is what you have in America--our own flag flying over our heads. Why is your country standing in the way of a solution?"

"We are cheap victims--but our children will continue the struggle with stones in their hands," yells another man. The children chanted, "We will redeem Palestine by our souls, by our blood," while even the youngest toddlers flashed the victory sign and smiled. A woman described her efforts to claim the body of her son and showed the stab wounds she received from Israeli soldiers as a result.

Taking the message to Baghdad

Eight members of the peace pilgrimage took a message to Baghdad, calling on the government of Saddam Hussein to "withdraw immediately its troops and occupation troops from Kuwait," in the words of a National Council of Churches (NCC) resolution that was distributed by all the peace teams.

The NCC resolution called for the "continuous rigorous application of sanctions against Iraq authorized by the United Nations Security Council." At the December 21 press conference, several members of the team said they saw evidence that the sanctions were working.

The Baghdad team was frustrated by some misunderstandings in local

arrangements and finally was not able to see Hussein, despite what Joan Campbell of the NCC called "noble and forceful attempts." She described an "extremely bureaucratic society" that made the team's movements difficult. "But we have no doubt that Hussein received our message that we strongly object to his occupation of Kuwait."

The delegation stopped in Amman, Jordan, on the way to and from Baghdad, where the teams met with Crown Prince Hassan and Foreign Minister Marwan al-Qassam, who thanked the church leaders for their interest in regional issues and urged that Arab peace initiatives be given an opportunity.

"Our visit made a very great deal of difference to Christians in those countries, who are increasingly anxious as the war build-up continues," said Presiding Bishop Browning.

The team also visited with evacuees from Kuwait who were living in a tent city on the outskirts of Amman. Crews were working against the January 15 deadline to build prefabricated, insulated barracks for possible use by refugees if war breaks out.

Christians in Lebanon and Syria fear war

The third team of the peace pilgrimage went to Beirut and Damascus, where church leaders reminded them that Christianity has been a continuous and uninterrupted presence in the region for 2,000 years. The patriarch of Beirut pleaded that American Christians remember the ancient Christian communities of the region when they deal with questions of war and peace and justice.

"We were reminded that Islam, Christianity, and Judaism are religions of the children of Abraham and called by the God whom they worship to ways of peace and compassion," said a statement released by the three who went to Lebanon and Syria--Father Leonid Kishkovsky, a Russian Orthodox priest who is president of the NCC; Dr. James Andrews, stated clerk of the Presbyterian Church (USA); and Dr. Paul Sherry, president of the United Church of Christ.

The team said church leaders yearned for a peaceful solution, but agreed with the international community that Iraq must withdraw. "At the same time, we were clearly told that the threat to peace in the region has at its very heart the Israeli-Palestinian conflict, that the Lebanese civil war has been an expression of the Israeli-Palestinian conflict, and that the division of Cyprus resulted from the dynamics of the Cold War," said their statement.

Andrews said there was an air of pessimism in Beirut and Damascus, a feeling that war "with massive destruction" is inevitable. And the Christian community "will be hurt, paying the price in renewed repression."

"Our work is only beginning," said Campbell at the December 21 press conference. There was a determination by members of the peace pilgrimage, which she described as "one of the highest-level delegations ever pulled together around an issue," to continue the campaign for peace. As a first step, the group's message became an ad in the *New York Times* and several members announced intentions to participate in a peace vigil and march in Washington, D.C.

Although admittedly exhausted by the trip, and shaken by the fear and pessimism they encountered during the trip, the church leaders resisted the inevitability of war and vowed, as people of faith, to "mobilize on behalf of a peaceful alternative." In their final statement, they said, "Having seen the faces of victims and potential victims, we believe that there must be an alternative to war."

Members of the peace delegation:

BAGHDAD AND AMMAN

The Most Rev. Edmond L. Browning, Presiding Bishop of the Episcopal Church

The Rev. Joan Brown Campbell, General Secretary-elect of the National Council of Churches

The Rev. Milton Efthimiou, Greek Orthodox Archdiocese of North and South America

The Rev. Fred Lofton, Progressive National Baptist Convention, Inc.

The Rev. Edwin Mulder, General Secretary, Reformed Church in America

Bishop Melvin Talbert, United Methodist Church

Jim Wallis, Editor, *Sojourners*

ISRAEL AND THE OCCUPIED TERRITORIES

Bishop Herbert Chilstrom, Evangelical Lutheran Church in America

Bishop Vinton Anderson, Moderator, Black Church Liaison Committee of the World Council of Churches

The Rev. Mac Charles Jones, National Baptist Convention of America

The Rev. Donald Miller, General Secretary, Church of the Brethren

Dr. Patricia Rumer, General Director, Church Women United

The Rev. Robert Stephanopoulos, Standing Conference of Canonical Orthodox Bishops in the Americas

The Rev. Angelique Walker-Smith, National Baptist Convention USA Inc.

BEIRUT AND DAMASCUS

The Rev. James Andrews, Stated Clerk, Presbyterian Church (USA)

The Very Rev. Leonid Kishkovsky, President, National Council of Churches

Dr. Paul Sherry, President, United Church of Christ

91003

Lutheran and Episcopal bishops visit Nordic countries to report progress of dialogue

by Edgar Trexler

In a journey of historic international and ecumenical significance, the chief bishops of the Evangelical Lutheran Church in America (ELCA) and the Episcopal Church traveled to England and Scandinavia together in December.

ELCA Bishop Herbert W. Chilstrom and Episcopal Presiding Bishop Edmond L. Browning made the trip to dramatize among Anglican and Lutheran leaders on two continents the two churches' increasing prospects for "full communion" (full mutual recognition and interchangeability of ministers, ministries, and sacraments).

Anglicans are the dominant faith group in England. Lutherans are by far the majority in the four Nordic countries visited--Norway, Sweden, Denmark, and Finland.

Winging 12,000 miles in 15 days, Chilstrom and Browning heard details of continuing discussions between the Church of England and Lutherans in the Nordic countries (including Iceland) and Latvia and Estonia.

When the marathon meetings ended in Helsinki, Finland, on December 14, Browning called the trip with Chilstrom "a foretaste of the feast to come in the church." Chilstrom promised "serious study" of recommendations of full communion, which are expected to be released in January by the U.S. Lutheran-Episcopal dialogue.

Both Chilstrom and Browning suggested that the dialogue report, which is expected to propose the sharing of clergy and intercommunion, could come to the 1994 Episcopal General Convention and to the 1995 ELCA Churchwide Assembly for final action. (The timing would allow the ELCA to act first on recommendations from its major study on ministry in 1993.)

Worship highlights trip

Festive worship highlighted the ecumenical journey. Chilstrom and Browning were seated at the high altar of England's Canterbury Cathedral when Archbishop of Canterbury Robert Runcie dedicated a memorial to one of his predecessors, the late Dr. Michael Ramsey.

In the Lutheran cathedral in Uppsala, Sweden, Browning led Sunday worshipers in the confession of sin. After noting that "our churches--Lutheran and Anglican--have still to find the way to accept one another as Christ accepted us," he said, "Bishop Herbert Chilstrom and I have come in penitence to witness to the growth of relationships between our two churches...as a contribution to the growing communion between the Lutheran Communion and the Anglican Communion in all parts of the world, and ultimately of the wider unity God wills.

"When Christ finds enough women, men, and children to join his prayer that we may all be one that the world may believe, then it will happen. Our present moment for confession is part of that. Let us therefore confess that we have sinned against God and our neighbor in thought, word, and deed by what we have done, and by what we have left undone."

Chilstrom preached at the service, noting that when his grandparents left Sweden, "little did they think that a grandson would come back someday and preach in this cathedral." Both Chilstrom and Browning assisted Church of Sweden Archbishop Bertil Werkstrom in distributing communion.

Two key issues

Discussions on ecumenical matters were dominated by questions related to the ordination of women and episcopal succession (the passing of authority in an unbroken line throughout the church's history by bishops ordaining clergy and consecrating other bishops by the laying on of hands).

Lutherans in all Nordic countries ordain women, as do the ELCA and the Episcopal Church. The Church of England does not ordain women to the priesthood. Anglican leaders in Canterbury noted that the church "cannot give more recognition to Lutheran women clergy in Nordic countries than it does to women priests in some churches of the Anglican Communion, which means that the Church of England does not recognize [female Lutheran pastors]."

Browning told Norwegian Lutherans that the Episcopal Church is in "impaired communion" with other Anglican churches since the U.S. church has women priests and one female bishop. He added that he hopes for some change under Runcie's successor, Archbishop-designate George Leonard Carey, who favors the ordination of women.

In each Nordic country, Lutheran leaders appeared willing to wait for change in the Church of England; they do not intend to reverse their practice of ordaining women. Lutherans in Denmark have had women clergy since 1947.

Regarding episcopal succession, talks differed sharply from country to country. Sweden and Finland both have episcopal succession. Norway and Denmark, which do not, insist that their clergy ordinations are in no way incomplete or deficient because of their different traditions.

In the wake of the discussions, Chilstrom reflected on the upcoming recommendations from the U.S. Lutheran-Episcopal dialogue, which are likely to provoke lively debate in the ELCA. "My Lutheran roots mandate for me that succession can never be more than a sign of our faithfulness to the Gospel," the ELCA bishop said. "For us, word and sacraments are the essential marks of the church, but we have the evangelical freedom to decide whether the episcopal office would be useful to us."

Dr. William Norgren, ecumenical officer for the Episcopal Church and a participant in the trip, said the relationship with Lutherans is at "a turning point so we are explaining the situation to our partners--in this case the Lutherans."

Browning acknowledged that it was "somewhat mindboggling to be in four countries where the majority of the people are Lutheran." More than 90 percent of populations in the Nordic countries belong to Lutheran churches. There are 700 Anglicans in Norway, 3,000 in Sweden, and small numbers in Denmark and Finland.

"It was a real sign of the Holy Spirit that closer relationships are happening in different places without any master plan by man or woman," Browning said. "I am envious of time, for I would like to see this happen on my watch."

"The trip has been terribly affirming, especially of the rightness of what we are doing," Browning added. "We take back a sense of blessing, of affirmation, of enthusiasm, of confidence in one another that we really are brothers and sisters in Christ."

--Edgar Trexler is editor of *The Lutheran*.

91004

Province IX endorses movement toward autonomy, elects new president

by Robert Melville

Nearly 80 delegates from 17 Latin American dioceses in the Episcopal Church's predominantly Spanish-speaking Province IX paved the way for the development of two autonomous churches of the Anglican Communion during the provincial synod in San Pedro Sula, Honduras, December 10-14.

Delegates endorsed resolutions calling for the 1994 General Convention to grant autonomy to the Episcopal Church of Mexico and the Anglican Region of Central America (Costa Rica, El Salvador, Nicaragua, Panama, and possibly Guatemala and/or Honduras).

Archbishop Desmond Tutu of South Africa stirred the delegates at the opening of the synod with a talk on evangelization. "If we are the church of God," the 1984 Nobel Peace Prize winner declared, "then we must have a bias in favor of the weak, of the hungry, of the homeless, of those without influence. We must speak for them, because if we don't, who will?"

Delegates spent much of the two days in diocesan workshops on evangelism and social justice to check accomplishments and to set new goals. Throughout the meeting the question of autonomy loomed over the proceedings.

"Church leaders in Latin America find that they have little voice in the affairs of the Episcopal Church, and they yearn for an autonomy that will give them freedom to develop their own traditions and liturgies," said the Rev. Ricardo Potter, Episcopal Church partnership officer for Latin America and the Caribbean.

"But autonomy does not mean financial independence," Potter said. "The Episcopal Church needs to continue to enable dioceses to do their mission and ministry, although we would hope that self-government would lead to greater self-sufficiency." He noted that the newly autonomous Philippine Episcopal Church received an \$800,000 grant this year.

New president is elected

On the sixth ballot, the synod chose the Rt. Rev. Neptali Larrea, bishop coadjutor of Central Ecuador, as president of Province IX. Larrea's election broke a five-ballot deadlock between the incumbent, Bishop James Ottley of Panama, and Bishop Armando Guerra of Guatemala. It was a tense and

unprecedented struggle for leadership that was marked by frequent rules changes and parliamentary and political maneuvering.

Larrea, 41, told the synod after his election that his priorities will be "to strengthen the regions and to develop more leadership."

Judith Gillespie, executive for World Mission, presented three challenges to the delegates: use their trained leaders better, discuss the tensions in the province, and develop more regional leadership. She said that she was concerned that many of the leaders trained in a program that was funded by a \$600,000 grant over the past six years were not being effectively used.

The synod voted "to speak out against the upcoming celebration" of the arrival of Columbus in America. Delegates adopted a resolution calling for education and liturgical acts of penance "as we seek solidarity with the indigenous peoples and blacks" who were exploited during and after colonization.

Resolutions calling for a lasting peace in Central America, renewing relations with Cuba, and helping Haitian refugees were endorsed.

--Robert Melville is a volunteer for mission in the communication office of the Diocese of Panama.

91005

Convention issues spark debate at meeting of Council for Women's Ministries

by Susan Ruel

The continuing controversy over the choice of Phoenix as site for the 1991 General Convention--and questions about the inclusivity of the convention planning process--arose during the Council for Women's Ministries (CWM) meeting in Scottsdale, Arizona, December 6-9.

Margaret Hardy, a Navajo lay pastor at Fort Defiance, Arizona, wept as she denounced a lack of participation by Navajos in the planning for the upcoming General Convention. Hardy said that Navajos had been left out of the early planning, and she worried that the role of Navajoland would be reduced to one of providing entertainment and craft sales at the convention.

In a later interview, the Rev. Mark MacDonald, rector of the Church of the Good Shepherd in Fort Defiance, confirmed Hardy's feeling about the early planning process. "We don't want to spit in their soup, but we all felt a little disturbed that we were an afterthought."

MacDonald said that, for the Native American community, "This is our best chance in 200 years to circulate our needs." Yet he expressed hope that early mistakes in the planning process had been worked out. "At this point, our primary concern is moving ahead."

Other Arizonans who attended the CWM meeting expressed a wide range of views on the choice of Phoenix as site for the convention. The Rev. Becky Holmes, a priest from Arizona and a member of the Episcopal Women's Caucus, said she believes Arizona is a "racist state" and that the General Convention should not be held there. Phyllis Hokansen of the National Association of Altar Guilds, countered that the convention should witness for social justice in her state

Other items on the CWM agenda included a report by Carol Jan Lee of Asiamerica Ministries on the Women of Color meeting held just prior to the CWM meeting. Lee raised the issue of closing U.S. military bases in Asia, citing the thousands of Asian prostitutes exploited by servicemen there.

The 38 women attending the meeting turned over \$4,000 in contributions to Lee to be used as seed money for an "Episcopal Women's Foundation" that would "provide means for donors to direct their philanthropy specifically toward improving the lives of women and girls through the ministries of women."

Women in Ministries consultant Kathie Ragsdale showed a videotape entitled *A Women Named Mary* about the feminization of poverty, then led participants in advocacy training and developing strategy for getting resolutions passed at General Convention.

--Susan Ruel is an editor in the communication unit of the Episcopal Church Center.

91006

General Convention press staff appointed

Staff for the *Convention Daily* and the news service team for the 1991 General Convention have been appointed, according to James Solheim, director of news and information of the Episcopal Church.

"The issues that are confronting the church will test our skills and ability," said Solheim. "We received many applications for the news team and the *Convention Daily*, and I am confident that we have put together a staff that can meet the demands that we will face."

Although the news team and the *Convention Daily* will share facilities, they will carry out different functions to serve their constituencies, according to Solheim.

"The news team will serve as a daily Episcopal News Service," said Solheim. "The team will be the primary source of information for both the secular and church press."

"One of the most important tasks of the news team will be the timely distribution of accurate releases by the team," said Michael Barwell, who will serve as the editor for the team.

The 1991 news service team includes: (1) **Mike Barwell**, editor of *Interchange* in the Diocese of Southern Ohio; (2) **Jim Thrall**, editor of *Good News* in the Diocese of Connecticut; (3) **Steve Weston**, editor of *Crossroads* in the Diocese of Dallas; (4) **Nellie Blagdon**, editor of *The Northeast* in the Diocese of Maine; and (5) **Jan Nunley**, freelance writer, journalist, and student at Episcopal Divinity School.

The *Convention Daily*

Responsibility for the financing, production, and distribution of the *Convention Daily* has been transferred from the news department to *Episcopal Life*. Jerry Hames, editor of *Episcopal Life*, says his staff will support the *Convention Daily* news team in the design and production of the paper and Ruth Nicastro of the Diocese of Los Angeles, will serve as its editor.

"The *Convention Daily* has a different audience than the news service," said Nicastro. She reported that planning for the two staffs had included a "cooperative, interlinked, mutually supportive philosophy."

Nicastro added, "Although we will rely on the news team as a primary source, the *Convention Daily* will expand the coverage for our target audience, the deputies and bishops. We hope to provide information to help them in their roles as decision makers."

"The *Convention Daily* will be a paper of record, with primary emphasis

on the convention participants. We'll attempt to capture some of the flavor, texture, and personality of the convention," Nicastro said. "And, we hope to present the coverage with a lively style."

The staff of the *Convention Daily* includes: (1) editor--**Ruth Nicastro**, editor of *Episcopal News* in the Diocese of Los Angeles; (2) designer--**Jerry Fargo**, staff of *Episcopal Life*; (3) **Bob Williams**, managing editor of *Episcopal News* in the Diocese of Los Angeles; (4) **Mary Lee Simpson**, editor of the *Southwestern Episcopalian* in the Diocese of Southwest Virginia; (5) **Andy Taylor**, editor of *The Net* in the Diocese of Southeast Florida; and (6) **Harriet Howard Heithaus**, editor of *The Beacon*, Diocese of Northern Indiana.

"One of the exciting aspects of the convention will be the presence of the Religion Newswriters Association (RNA)," Solheim said. "This will mean more than 50 top secular religion writers will join us in Phoenix. Obviously that will put some heavy demands on our space and energy."

The RNA addition will require a careful allocation of space in the press room, Solheim noted.

"We will have to tighten our credentials process and make sure that only accredited press, including diocesan editors, have access to the room," Solheim said. "In the next few weeks we will begin distributing information and applications for credentials."

91007

Press Alert: Lutheran-Episcopal dialogue reaches agreement to propose full communion

At a January 3-6 meeting in Florida, the third round of dialogues between the Episcopal Church and the Evangelical Lutheran Church in America completed details on an agreement that will propose full communion between the two churches. The agreement will be submitted to the churches for study, evaluation, and action.

Details of the agreement will be released at a press conference on January 18 at 1:30 at St. Peter's Lutheran Church in New York City.

Lutherans and Episcopalians began their dialogues in 1967 and entered

an "interim sharing of the Eucharist" in 1982. The current agreement seeks to provide an interchangeability of ministries in the two churches, a historic and unprecedented move for the two denominations.

For information about the press conference, telephone the Episcopal News Service at 1-800-334-7626. Further details concerning the agreement and coverage of the press conference will be included in the next Episcopal News Service.

91008

Press alert: Executive Council meeting in Savannah, Georgia

The Executive Council will meet at the DeSoto Hilton Hotel in Savannah, Georgia, January 28-February 1, 1991. Among the major issues to be addressed by the council will be decisions concerning the shape of the General Convention. The council will receive reports from the General Convention Planning and Arrangements Committee and the Special Committee of Executive Council.

On the agenda for the meeting will be reports from the following committees: Planning and Development, Administration/Budget and Finance, Witness and Outreach, Agenda, and Partnerships.

Committee meetings begin on Monday, January 28. The first plenary, including the presiding bishop's address from the chair, begins at 8:30 a.m. on January 29.

For further information regarding the agenda of the Savannah meeting, contact ENS at 1-800-334-7626.



news briefs

91009

Sanctuary activists hail U.S. government agreement

The U.S. government has agreed to halt its deportation of unregistered Salvadoran and Guatemalan immigrants and formulate new guidelines for issuing political asylum, thus ending the government's decade-long effort against the immigrants and the churches and church workers that sought to provide them sanctuary. The agreement represents a settlement to a class-action lawsuit brought by 80 religious and refugee organizations and will apply to approximately 500,000 illegal aliens from El Salvador and Guatemala, a third of whom will receive new hearings on asylum requests. The lawsuit, known as the *American Baptist Churches* case, charged the government with discriminating against the immigrants because they fled from countries maintaining close relations with the United States. The U.S. Refugee Act of 1980, the suit pointed out, prohibits denying political asylum on ideological grounds. In hailing the decision, the Rev. John Steinbruck, pastor of Luther Place Church, a sanctuary church in Washington, D.C., said, "Our government has been brought back to the values our nation is supposed to be about--refuge for everyone who is in danger." Justice Department officials characterized the settlement as a "fair agreement" but declined to offer further comment.

Habgood urges face-saving options for Iraq

Archbishop of York John Habgood urged the international community to foster psychological conditions conducive to a peaceful Iraqi withdrawal from Kuwait. Speaking before the House of Lords on December 17, Habgood said, "We need at this stage to be looking at every means to change the psychological situation so that Saddam Hussein can withdraw with what is

essential in an Arab state--some sense of honor." The archbishop suggested that the United Nations reaffirm resolution 242's call for an Israeli withdrawal from occupied Arab territories--so that the Palestinian issue would not be "swept under the carpet"--and that the U.N. also deploy a peace-keeping force to facilitate the withdrawal of all armed forces from the Persian Gulf area. Lord Jenkins of Hillhead, leader of the Liberal Democrats, responded to Habgood's remarks with a cautionary note: "The very fact U.N. support has been so successfully mobilized makes it [military action] more difficult to dodge. For if having mobilized such an international front against Saddam Hussein he none the less gets away with it, the consequences for any authority in the world will be devastating."

Queen Isabella: Saint or demon?

Efforts to have the Vatican declare sainthood for Queen Isabella I of Spain have drawn the ire of non-Roman Catholics on the eve of the 500th anniversary of Columbus's arrival in the Americas. Isabella commissioned the 1492 voyage of Columbus that, supporters of the petition argue, opened up the New World for the spread of Christianity, but she is also remembered for expelling the Jews and Muslims from Spain and opening the reign of intolerance known as the Inquisition. Hesham el-Essawy, chairman of the London-based Islamic Society for the Promotion of Religious Tolerance, said, "Muslims and Jews were forced at the point of a sword to convert to Christianity or die. She is more a demon than a saint." The National Council of Churches and Native American groups plan counterdemonstrations in the United States in 1992 to call attention to the European exploitation of indigenous Americans in the wake of Columbus's voyages. A major obstacle, however, lies in the path toward Isabella's sainthood. Not only must the Vatican deem her of sufficient heroic virtue, but she, like any candidate for sainthood, must have performed at least one miracle. Father Anastasius Gutierrez, who is arguing Isabella's case before Vatican commissions, acknowledged, "We need a miracle that doesn't exist."

Rushdie: "Now...I am a Muslim"

Salman Rushdie affirmed his embrace of Islam during a Christmas Eve meeting with six Islamic scholars in England and said he would prohibit a paperback edition and further translations of his novel *The Satanic Verses*, which Muslims have seen as defaming their religion. The Indian-born Rushdie, a British citizen, has been in hiding since the late Ayatollah Ruhollah Khomeini decreed a death sentence against him in February 1989 following the novel's publication. *The Satanic Verses* was "a mirror of the conflict within

myself," Rushdie insisted, and he distanced himself from his characters, saying their sentiments were "*not* representative of the point of view of the author." The reaction to Rushdie's stated attempt to "find the spiritual life" was swift and varied. London's *Daily Telegraph*, a conservative newspaper, characterized his avowal as "a defeat for free speech." Mohammed Ali Mahgoub, the Egyptian Religious Endowments minister and a participant in the Christmas Eve meeting, echoed the view of Muslim moderates urging that the death edict be lifted: "The man has declared he is repentant and has become a true Muslim." But the word from Tehran remain unchanged. Iran's current spiritual leader, Ayatollah Ali Khamenei, reasserted the judgment of Khomeini: "Even if he repents and becomes the most pious Muslim on earth, there will be no change in this divine decree."

Gay minister challenges strict limits on ordination

A self-avowed, nonpracticing gay minister is requesting a pastorate in the United Methodist Church's Western Pennsylvania Conference, thereby challenging the denomination's strict interpretation of the appropriateness of ordaining nonpracticing homosexuals. Last June the Western Pennsylvania Conference distanced itself from the United Methodist Church and most other mainline denominations by defining "*practicing*" *homosexual* to include anyone who is an "emotionally, mentally, spiritually, or physically practicing" homosexual. As a consequence, the conference now prohibits the ordination of even celibate homosexuals. The Rev. James Hawk, currently employed in a nonclerical position at Vanderbilt University, said, "If they [the conference's board of ordination, which will consider Hawk's request] discontinue my ordination, they'll still say they love me, but...if they don't accept me as a gay man, they're...loving...only a part of me." The Rev. Pat Albright, chair of the ordination board, said, "Even if we take an extremely liberal view, there's still the question: Is he appointable? That is, is there a congregation that would accept him?"

Two prosecutors dismissed in Salvadoran Jesuit case

The Salvadoran attorney general dismissed the two principal prosecutors pursuing the case against eight military men accused of murdering six Jesuit priests, their housekeeper, and her daughter in El Salvador a year ago. The decision, made public on December 23, came three weeks after the investigating judge ordered the case sent to court in an effort to overcome what he characterized as a cover-up. The two prosecutors have complained of high-level interference in their efforts to fully disclose facts surrounding the murders.

Christmas is now a Russian state holiday

The Russian Orthodox Christmas was observed on January 7 as a Russian state holiday for the first time since a Bolshevik decree strictly separated church and state institutions in 1918. While families decorated fir trees and exchanged gifts in the traditional Russian manner--whether they were marking the arrival of Father Christmas or Grandfather Frost, the birth of Christ, or a day off from work--the Christian aspect was given new freedom. Moscow television, for example, broadcast live the Christmas Eve service at the Cathedral of the Epiphany in Moscow, and the Soviet government newspaper, *Izvestia*, adorned its front page with a depiction of an angel lighting candles on a Christmas tree. Christmas was also declared a state holiday in the Soviet republics of the Ukraine and Moldavia. Russian Orthodox Christmas is celebrated in January because the Russian Orthodox Church employs the old Julian calendar.

Polish bishops decry past and present anti-Semitism

Poland's Roman Catholic bishops issued a statement acknowledging Polish complicity in Nazi crimes against the Jews, declaring that "all cases of anti-Semitism are against the spirit of the Gospel...and are contrary to the Christian vision of human dignity." The four-page statement, issued on December 19, followed Pope John Paul II's endorsement of an earlier document calling for joint Roman Catholic-Jewish commissions throughout Eastern Europe to monitor instances of anti-Semitism. While rejecting the notion that Polish anti-Semitism was in any way unique, the bishops said the awareness that Poles assisted the Nazi reign of terror would "forever gnaw at our conscience." Poland has witnessed an upsurge of anti-Jewish sentiment following the fall of its Communist government. Prior to World War II, Poland was considered the center of world Judaism, with a Jewish population exceeding 3 million. Today, only 6,000 Jews, most of them elderly, remain in the heavily Roman Catholic country.

NZ church aims for unity through independence

The General Synod of the Anglican Church of the Province of New Zealand (CPNZ) proposed revisions in its church constitution to provide each of its constituent cultural groupings--Maori, Pacifica (Polynesian), and Pakeha--with more independence in running their day-to-day affairs. The proposal will return to the synod for a final vote in 1992. CPNZ Archbishop Brian Davis said the changes would promote unity "because each partner will feel valued, and therefore feel free to make a contribution for the good of the whole." Maoris are descendants of the original peoples of New Zealand, and

Pakehas are descended from Europeans who began arriving in New Zealand in the 1840s. The CPNZ has nine dioceses: eight are in New Zealand, and a ninth, Polynesia, includes several Pacific island nations.

Australian Presbyterians reconsider women's ordination

The Victorian synod of the Australian Presbyterian Church has joined four other states in voting to rescind the church's 16-year-old policy of ordaining women, according to a report in the *Irish Christian Digest*. The decision to discontinue women's ordination still requires ratification at the church's national meeting, but only New South Wales and South Australia remain in favor of the current policy. Ordained women now serving within the church would retain their positions, regardless of any church-wide vote. Thirteen years ago, most Presbyterians in the Australian church joined with Methodists and Congregationalists to form the Uniting Church. As a consequence, members of the Australian Presbyterian Church are regarded as conservative in their orientation.

First Amendment sets limits on U.S. agents

The authority of U.S. government investigators to carry out covert activities during worship services is severely restricted, a federal district judge recently ruled in Phoenix. In setting forth his decision, Judge Roger Strand added that government agents could operate without warrants in certain circumstances, including when church people invite an investigator's involvement in criminal activities. The decision stems from a case concerning the sanctuary efforts of several Arizona churches. When court proceedings revealed that government agents had tape-recorded services at those churches, the churches' attendance fell, and two of the churches reportedly closed as a result. The Rev. James Oines, pastor of one of the Arizona churches, the Alzona Evangelical Lutheran Church, said, "Now, for the first time,...like everybody else, the government has to respect the First Amendment."

Memorial service marks Wounded Knee massacre

The one hundredth anniversary of the massacre of 153 Sioux by U.S. troops at Wounded Knee, South Dakota, was memorialized during a Lutheran service in Brooklyn Park, Minnesota. John Around Him, an Episcopalian and an Oglala spiritual leader from the Pine Ridge Reservation in South Dakota, detailed the tragedy and the Sioux's consequent efforts to regain their sense of spiritual wholeness. Around Him, who grew up near the massacre site, said Native Americans "want to tell the world we are still alive. We have our culture, our history, and our spirituality." The Rev. John Matthews, senior

pastor of Prince of Peace Lutheran Church, compared the long-term significance of Wounded Knee with that of Kristallnacht, the night generally considered the start of the Nazi campaign of genocide against the Jews. Wounded Knee was the final battle in the U.S. Army's 30-year war with the Sioux.

Indiana restricts distribution of antireligious tract

Indiana Governor Evan Bayh has barred an organization from distributing literature critical of the Bible in inns located within Indiana state parks. Bayh said that state policy allows only "bona-fide religious organizations," such as the Gideons, to place printed material in state-affiliated property. Anne Gaylor, president of the Wisconsin-based Freedom from Religion Foundation, said her group proposed distribution of a pamphlet after Indiana state officials rejected her foundation's pleas for the removal of Gideon Bibles from the inns. The foundation material characterizes the Bible as "a violent, racist, and sexist fable" and warns that literal belief in its contents "may endanger your health and life."

Church of Australia condemns surrogacy

The Social Responsibilities Commission of the Anglican Church of Australia concluded that surrogacy arrangements should not be legally sanctioned. Bishop Oliver Heyward, commission chairman, characterized surrogacy as "not acceptable on moral grounds." Noting its potential for exploiting women, Heyward added, "We cannot allow private individuals to break the nexus between birth and upbringing." The commission was responding to a report of the National Bioethic Consultative Committee that decried state interference in a couple's decision to have children through any available means.

German pastor suspended for cat baptisms

The German Lutheran provincial church of Thuringia suspended Pastor Matthias Poehland for what it called the "theologically highly suspect" practice of baptizing cats. Poehland baptized cats primarily at the request of elderly owners.

Pope urges Eastern Rite churches to pursue ecumenism

Pope John Paul II said there is nothing in the new code of church law for Eastern Rite Roman Catholics that "does not favor the path of unity among all Christians." The pope's remarks came at a time of continuing tensions between Eastern Rite Roman Catholics and Orthodox in Eastern Europe and

the Soviet Union. In formally announcing the new code, the pope noted a section urging Eastern Rite Roman Catholics "to commit themselves to unity, mutual and more profound knowledge, reciprocal collaboration, and fraternal respect toward other Christians." Eastern Rite Roman Catholics, whose origins largely derive from Eastern and Oriental Orthodoxy, are divided into five groups: Alexandrian (Coptic and Ethiopian), Antiochian (Malankar, Maronite, and Syrian), Byzantine (Melkite, Albanian, Belorussian, Greek, Bulgarian, Hungarian, Rumanian, Russian, Ruthenian, Slovakian, Ukranian, and Yugoslav), Armenian, and Chaldean and Malabar.

PEOPLE

The Rev. Fran Toy was appointed director of alumni/ae and student affairs at the Church Divinity School of the Pacific (CDSP) in Berkeley, California. "Ms. Toy has been sought out by our students for years," said the Rev. Charles A. Perry, president and dean of CDSP, in announcing the appointment on December 20. "She is the natural choice to work with our present and future alumni/ae. In her new capacity Fran will help our students with their personal and spiritual needs including helping them to find the best placement upon graduation and ordination." Fran Toy will also be a deputy to the General Convention and a delegate to the World Council of Churches assembly in Canberra, Australia, in February.

Susan Leckrone, a member of Grace Episcopal Church in New York City, is part of the National Council of Churches' Church World Service medical team that departed for the Liberian capital of Monrovia on January 5. The four-member team joined three persons sent in mid-December to assist Liberian medical personnel responding to the staggering medical needs created by the country's year-long civil war. Leckrone, for the last four years a pediatrics nurse in a cancer research hospital, said: "God cares about the poor, the broken, feeding the hungry, healing the sick. If that's where God's heart is, that's where my heart should be." The Mennonite Board of Missions is sponsoring her three-month tour of service.



news features

91010

December 21, 1990, statement of church leaders

WAR IS NOT THE ANSWER A Message to the American People

We are marching toward war. Indeed the stakes are horribly high. Military experts predict casualties in the tens and hundreds of thousands. And it won't end there. War would unleash a chain of human tragedies that will be with us for generations to come.

Our Christmas pilgrimage to the Middle East has utterly convinced us that war is not the answer. We believe the resort to massive violence to resolve the Gulf crisis would be politically and morally indefensible. One clear message emerged from our many conversations in these holy lands--"War would be a disaster for us all." We were told again and again, "Please go home and tell the American people that a way to peace can and must be found." We have concluded that in the Middle East today it is no longer only a question of right and wrong; it is also a matter of life and death.

The unspeakable loss of lives, especially innocent civilians, would be unacceptable on moral grounds. Nations hold in their hands weapons of mass destruction. It is entirely possible that war in the Middle East will destroy everything. No cause will be served, no crisis resolved, no justice secured.

War will not liberate Kuwait, it will destroy it. War will not save us from weapons of mass destruction, it will unleash them. War will not establish regional stability, it will inflame the entire Middle East. War will not resolve longstanding conflicts, it will explode them wider and deeper. War will not unite the Arabs with the West, it will rekindle painful historical memories of

past efforts by the "Christian" West to dominate the "Muslim" East and divide us as never before, with potentially disastrous results for the local Christian communities. War will not stop aggression, it will instead rapidly accelerate the cycle of violence and revenge, which will not be limited to the Middle East.

We will also be ravaged here at home by a war in the Middle East. Given the make-up of U.S. volunteer armed forces, we know that those who will do most of the suffering and dying in the Gulf war will be disproportionately low-income and people of color. Similarly, if "Desert Shield" continues to swallow up limited national resources in a time of economic contraction, the prospects of justice at home will disappear like a mirage in the sand.

Again and again during our pilgrimage we heard the sentiment that peace in the Middle East is indivisible. While we do not accept the proposition that the resolution of all other conflicts must precede the solution of the Gulf crisis, we do believe that there will be no lasting peace in the region until interrelated issues are dealt with in a comprehensive framework. What is required is not "linkage," but consistency in the implementation of U.S. foreign policy. Our government should support the convening of an international Middle East peace conference by the United Nations.

We have prayed in Jerusalem for the peace of Jerusalem. Jerusalem's vocation as the city of peace will not be realized until both Israelis and Palestinians are free and fully protected in the exercise of their human rights within secure and recognized boundaries.

We have seen both the hopes and the frustrations of Lebanon as it emerges from its 15-year nightmare of civil war. A durable peace in Lebanon requires the withdrawal of all foreign forces--Syrian, Israeli and Iranian--and international support as Lebanon seeks to rebuild its shattered society.

We have felt the anguish of a divided Cyprus, which seems to have been forgotten by the world community. Cyprus can be united and free only when occupation forces are withdrawn from the island, and a unified and pluralistic Republic of Cyprus is acknowledged as the only legitimate government of the entire island and its population.

There is no such thing as a benign occupation. Occupation of the lands of others is wrong. It breeds frustration and frustration leads to conflict. Even as we oppose the Iraqi occupation of Kuwait on moral grounds, so also we believe that the West Bank and Gaza, Lebanon and Cyprus must be free. These occupations must end before even more precious human blood is shed.

We have looked into the faces of children in Iraq. In Jordan we have witnessed in dusty refugee camps the compassionate response of a democratic

government and the churches to the thousands of evacuees who descended upon a country already impoverished by the Gulf crisis. We have seen fear in the eyes of people who could lose their homes or their lives in the event of war.

Having seen the faces of victims and potential victims, we believe that there must be an alternative to war. That alternative is negotiations--serious and substantive negotiations. If the United Nations can be mobilized to impose sanctions and to set deadlines, it can also be mobilized to provide a forum to resolve disputes between nations. The U.N. can be the place where the deadly escalation of armaments of mass destruction in the Middle East can be reversed. The U.N. should be given the opportunity to provide a framework for an Arab contribution to the resolution of the Gulf crisis.

Our nation must not submit to the inevitability of war. By acting now on a very broad scale we as people of faith will mobilize on behalf of a peaceful alternative. Citizen action and the strength of public opinion could literally make possible a solution to this crisis without war.

We call upon the churches and upon the nation to fast and pray for peace, to pursue every means available of public dialogue and popular expression to find a way out of certain catastrophe, to resist the war option and to help point the way to peace with justice.

At this moment, the resolution of the Gulf crisis will take a miracle. But in this season we are reminded that the Middle East is the cradle of miracles. That miracle must be acted and prayed into being.

Delegation members:

Bishop Vinton Anderson, Moderator, Black Church Liaison Committee of the World Council of Churches

Rev. Dr. James Andrews, Stated Clerk, Presbyterian Church (USA)

Most Rev. Edmond L. Browning, Presiding Bishop, Episcopal Church

Rev. Joan Brown Campbell, General Secretary-elect, National Council of Churches

Rev. Herbert W. Chilstrom, Bishop, Evangelical Lutheran Church in America

Rev. Dr. Milton Efthimiou, Greek Orthodox Archdiocese of North and South America

Rev. Mac Charles Jones, National Baptist Convention of America

Very Rev. Leonid Kishkovsky, President, National Council of Churches

Rev. Dr. Fred Lofton, immediate past President, Progressive National Baptist Convention

Rev. Dr. Donald E. Miller, General Secretary, Church of the Brethren
Rev. Edwin G. Mulder, General Secretary, Reformed Church in America
Dr. Patricia J. Rumer, General Director, Church Women United
Dr. Paul Sherry, President, United Church of Christ
Rev. Dr. Robert Stephanopoulos, Dean, Greek Orthodox Archdiocesan
Cathedral of the Holy Trinity
Bishop Melvin Talbert, California-Nevada Annual Conference, United
Methodist Church
Rev. Angelique Walker-Smith, National Baptist Convention, USA
Jim Wallis, Editor, *Sojourners*
Rev. Dr. Daniel E. Weiss, General Secretary, American Baptist Churches in
the USA

91011

(The following is an excerpt from a commentary provided by the *Arizona
Episcopalian*)

King's dream is our dream too--justice and equality

by E. Gene Bennett

As an Arizona resident, I am confident that our diocesan family is committed to keeping Dr. Martin Luther King's dream alive.

King's prophetic vision--though often painful--opened our eyes, enlarged our hearts, deepened our faith, and strengthened our will. As God did in Moses, God found in Martin Luther King a voice. And, like Moses, he was a man who was fallible and frequently troubled, who was subject to bouts of depression and inner turmoil. Yet, Martin Luther King was a man who was uniquely qualified to fulfill the role that God had thrust upon him.

I am no stranger to the controversy surrounding Dr. King. I was born and raised in the South...[and] I suspect that the witness of King penetrated my consciousness at a very young age. When I saw the police in my hometown use dogs on people, I remember wondering what Jesus would have thought and what he would have done.

For more than 20 years I served as a parish priest in Tennessee and Mississippi. Members of the Ku Klux Klan and the White Citizens Council

were often communicants and sometimes members of the vestry of my parishes. And Jim Crow was everywhere.

For those who do not know who Jim Crow was, let me tell you. It was the name given to state laws, city laws, and local customs that separated whites and blacks in public places: separate drinking fountains, separate bathrooms, separate rooms in restaurants--even separate Bibles on which blacks and whites were sworn in as witnesses in court. Martin Luther King seriously wounded and almost killed Jim Crow.

I have known and lived with the racist most of my adult life. In the words of Will Campbell, a native Mississippian and fellow churchman, "I have shared his joys and his sorrows in birth and death, in success and failure. I have known his frustration, his hostility, and his need to blame and punish. I have lived with him in an atmosphere of suspicion, distrust, ignorance, misinformation, and nefarious political leadership."

Perhaps I, like Campbell, have been too close to racism because sometimes I am not able to distinguish between the racist and me. Perhaps if I had not been one with the racist in so many "gales of tragedy," I would be able to condemn him without hesitation. Perhaps I would not pity the racist and love him as I do if I were not a part of him. But pity and love him I do.

Martin Luther King, Jr., taught many of us to see racism in ourselves and in society more clearly. And through him we learned to have compassion, love, and understanding for the racist. However, he also taught us to root out the causes of racism--and all injustice--which is a malignant cancer that kills not just the oppressed but the oppressors, and which threatens not just a few, but slowly and surely the whole body of humankind.

King taught us that racial injustice is an "insidious disease for which there is no quarantine, only a cure made of spiritual vision, moral action, dogged faith, and ingenious love." From him we learned that if the planet is ever to be whole, the struggle for the cure to injustice must be common and engaged in by us all. From him we learned that none of us is free until all are free.

The obscene reality of racial injustice

I remember as a young seminarian marching along, with several of my classmates and professors, beside Dr. King in early March 1965 from Selma to Montgomery. The Alabama march was about voting rights and segregation.

Many of the marchers were beaten, attacked by dogs, and driven to the ground with fire hoses. Perhaps some remember the pictures that were flashed on television screens across the country. With those pictures there was no denying the obscene reality of racial injustice in our land.

A call went out for others to come and join the march. More than 25,000 people responded--young and old, black and white. Many of them were clergy, some now bishops in our church.

As we marched we sang, sometimes to bolster our courage, and sometimes to drown out the violent threats and insults hurled at us by people along the way. We passed though Confederate Square, the site of the former slave auctions, and gathered in front of the state capitol where we held hands, prayed, sang, and listened to Dr. King's address.

I think Martin Luther King, Jr., taught us something about courage that day. He taught us that courage is contagious, liberating and joyful. We learned that when people stand together for what they believe, even when they are afraid, courage wins the day.

He passed on to us, too, an enabling gift from God, a dogged confidence in the future, a stubborn belief that, however long it takes, God will have his way with us and establish justice and peace.

We left Montgomery believing, as many believe still, that oppression and exploitation will not win the day.

A society at peace with itself

It was on that day in March 1965--in front of the state capitol in Montgomery, Alabama--that Dr. King spoke some words that have haunted the back roads of my memory every since: "What we seek is a society at peace with itself, a society that can live with its conscience."

Dr. King closed with some words that only God could have given him, some words that I can still hear, some words that I read often when my discouragement borders on despair.

In considering how long it would take for our society to be at peace with itself, Dr. King said: "How long? However frustrating the hour, it will not be long, because truth pressed to earth shall rise again. How long? Not long, because no lie can live forever. How long? Not long, because you will reap what you sow. How long? Not long, because the arm of the moral universe is long, but it bends toward justice."

Our gathering on the third Monday in January affirms that Dr. King's dream is our dream, too. We, too, dream of justice and equality, of freedom and peace, of a kingdom, of a time in which "the wolf and the lamb shall feed together."

God is in that dream. Jesus Christ died trying to teach it to us.

--The Rev. E. Gene Bennett is associate rector at St. Barnabas on the Desert, Scottsdale, Arizona.

91012

(The following is an account of the recent coup attempt in Haiti and some commentary on the future prospects in that country. French translation is courtesy of Nan Cobbey.)

Dialogue is the only way to peace for Haiti

by Yvan Francois

On December 16, when our first free election made Jean Bertrand Aristide president, Haiti began living a period of hope. Aristide's election is the first sign of change, a victory for Haitian democracy.

Father Aristide is to be installed on February 7. On January 7, that installation and the constitution were threatened. January 7 started with the rumor of a coup by Roger Lafontant, former head of the Tonton Macoutes [a band of secret police under the Duvalier regime]. When the rumor was confirmed, the populace--first in the capital, then in the provinces--took to the streets in protest, demonstrating with energy, noise, and fire against such a coup.

The demonstrators were people of all ages, from youths to old men. We walked near the palace with the hope of getting inside, singing the slogan "*liberte ou la mort*" (liberty or death). If the army could not get Lafontant out, we would do it ourselves.

Between 11:00 and 12:00 that night the Champs de Mars in front of the palace was crowded with people asking two questions: "Where does the army stand in this coup? And who is behind it?"

A communique from the army officially confirmed a coup, asked the people's trust, and promised that the palace would soon be retaken. A second communique announced that Lafontant was in custody. Despite those assurances, people stayed all day in front of army headquarters waiting for proof.

Finally, the national television station broadcast pictures of Lafontant and 15 other collaborators in custody.

Now the people had another request: Lafontant's head. "We are not going to let him leave. No exile!"

At that moment began the great "*dechoukaj*" (uprooting, a word that came into vogue after Duvalier was uprooted in 1986). First the crowd went to Lafontant's headquarters east of Port-au-Prince. After fighting his supporters, they sacked the building and set it aflame, killing those who rushed out. The final tally: 30 dead.

Next the crowd turned its attention to the Roman Catholic archbishop, Monsignor Francois Ligonde, who on January 1, our Independence Day, had preached against the changes underway and warned against a "'red menace.'" When the crowd didn't find Ligonde, it turned its fury against the historic colonial cathedral, a national landmark. It is now a ruin.

The search for Ligonde did not stop. The crowd climbed the hills behind Port-au-Prince to Petionville, stopping at the residence of the papal nuncio. When they didn't find Ligonde there, they burned that building, too, along with its tree-lined park. The search continued into the elite residential areas overlooking the capital and continues until this writing, now three days later.

Meanwhile the *dechoukaj* continued downtown as stores along the main streets were looted.

These last three days have been a vivid expression of radical determination. The people will never again submit to a regime of Macoutes, even if it means a tremendous loss of life. The people in the streets here are teaching their leaders a lesson, showing the powerful in politics and in the church what is their will. Some said that if the people had been heard when first they demanded Lafontant's expulsion or arrest, these bloody few days would never have happened.

As Father Aristide says: "We need to learn to walk behind the people. Only then can we truly lead." It is the people who should lead. Only the people can show the leaders where the needs are.

Those of us in the Episcopal Church who work to develop this country believe that people have learned much since February 1986, and have matured with their experience. Today, leaders unwilling to work with the people, who attempt to impose their own will, will find no cooperation. Those lessons have been learned. The reaction to the archbishop's sermon is evidence.

Now we must all recognize that the future of the country depends on real dialogue between the people and their church--between the people and their political leaders. That is the only way to peace.

--The Rev. Yvan Francois, who teaches systematic theology at the diocesan seminary, is director of the Office of Development in the Diocese of Haiti.



reviews and resources

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Conference on homeless scheduled for Kanuga

Several nationally known activists are bringing their expertise to "Making Room at the Inn: The Church Confronts Homelessness," a three-day conference that will address long-term solutions to the problem of homelessness when it convenes on February 27, 1991, at the Kanuga Center in North Carolina. Participants will include Susan G. Baker, active in a number of national organizations and the wife of Secretary of State James Baker; Millard Fuller, president of Habitat for Humanity International; and noted theologian Walter Brueggemann. Cost of the conference is \$245. For details and registration forms, contact: Kanuga Conferences, Postal Drawer 250, Hendersonville, NC 28793; telephone (704) 692-9136.

Position open at Episcopal Church Center

Applications are being accepted for the position of Housing and Community Development Officer at the Episcopal Church Center in New York. The officer coordinates the church's housing and community development efforts and assists in the economic development program. S/he will keep current with government legislation and funding programs and maintain a collaborative relationship with the Episcopal Church's Washington office and its national staff. The position requires a relevant master's degree or a law degree and at least two years' experience, as well as familiarity with the Episcopal Church. Compensation includes an annual starting salary of \$44,016 to \$49,518 plus a generous benefits program. To apply, send a cover letter, resume, and the names and address of three professional references before January 31. Applications or requests for a full job description should be addressed to: Mary K. DePaola, Staff Officer, Human Resources, The

Episcopal Church Center, 815 Second Avenue, New York, NY 10017;
telephone (800) 334-7626.

Youth Ministries training event set for April

The Adult Leadership Training Event (ALTE), sponsored by the Episcopal Church's Youth Ministries Office, is open to anyone at least 19 years old who works with and/or advocates for young Episcopalians of junior and senior high school age. Scheduled for April 10-14 in Glorieta, New Mexico, ALTE will offer skills, models, and strategies for training and organization in youth ministries. Conference sponsors are making every effort to ensure that participants reflect the church's racial, ethnic, cultural, and geographic diversity, as well as a representative cross-section of its disabled persons. The \$225 registration fee includes meals and lodging. For further information, telephone the Youth Ministries Office in New York City at (800) 334-7626 or (212) 867-8400.

Episcopal Ad Project becomes Church Ad Project

At the stroke of the new year, the Episcopal Ad Project was officially renamed the "Church Ad Project," reflecting the increasingly ecumenical trend of its ministry. Recalling the 12-year-old project's earlier years, the Rev. George Martin, the agency's executive director, said, "I thought we were developing ads that were in some way particular to the spirit and history of the Episcopal Church." But, Martin said, as more and more churches of other denominations used the ads, he realized the ads' themes and issues were more universal in their appeal. As part of its reorganization, the "new" Church Ad Project anticipates expanding the number of products and services that it will offer to churches.

Church Ad Project releases three new ads

The Church Ad Project (formerly known as the Episcopal Ad Project), an independent ministry, has released three ads that challenge many Christians to take a deeper look at their life-styles. The ads are the work of Jim Newcombe, group creative director at Young and Rubicam in Minneapolis, and reflect Newcombe's vision that marketing emphasis in the 1990s "needs to be on the personal or life-changing benefit that will accrue to the customer." One of the ads, titled "Do your kids think getting down the chimney is the miracle of Christmas?" suggests that many Christians permit the gift-giving aspects of Christmas to overshadow the celebration of Jesus' birth, which for Christians constitutes the true meaning of Christmas. Another ad pictures a close-up of a golf putting green and asks, "Is this where you pray on Sunday

morning?" A third ad, showing two hands joined in prayer, urges, "Become stronger with this simple exercise." "Praying Hands," which suggests the need for a spiritual component to contemporary health and fitness concerns, will also be offered as a poster. The ads and posters of the Church Ad Project are sold to churches of many denominations. For more information, contact the Rev. George Martin, Executive Director, Church Ad Project, 1021 Diffley Road, Eagan, MN 55123; telephone (800) 331-9391 or (612) 454-7599.

